



the war cry

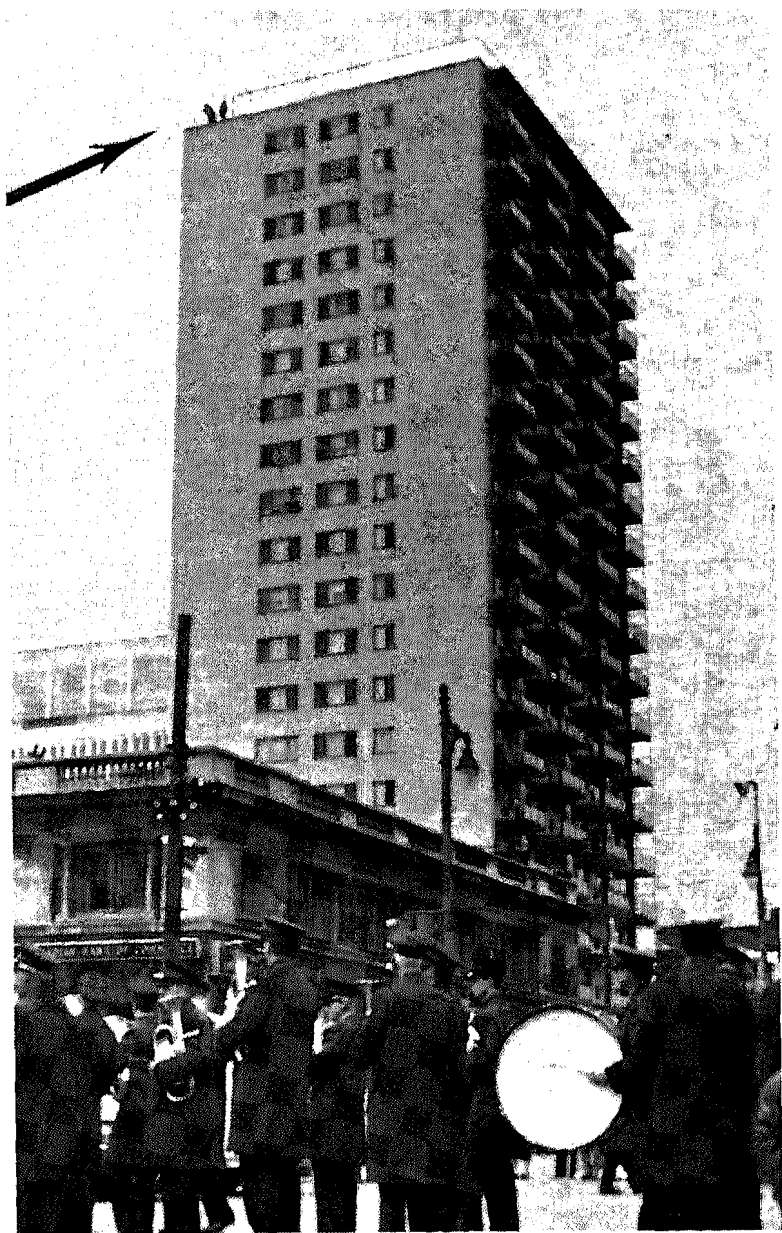
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OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

"Thou God seest me" is not "Big Brother is watching you"



THOSE two men pin-pointed on the top of that building have a vital interest in what the Salvationists are doing far down below. Even at that distance they can see and hear as well as if they were at street level, for there is a television camera and recording gear up there.

The Salvationists might be oblivious of that high-level interest, or could momentarily forget it, were it not for the fact that there are two or three other cameras wheeling around them a few feet away, over their shoulders or at point-blank range. Their presence cannot be ignored, they are studying the Salvationists at every angle as they participate in a traditional Army open-air meeting.

The technicians will record it all; but the producer will reveal only some of it, which is an interesting point. This telerecording is part of a documentary about life in Canada. It is being made by the CBC and will be shown to people behind the Iron Curtain. Three of the people doing the filming are from Czecho-Slovakia. It is twenty years since a Salvation Army open-air meeting was last held in that land. If those viewers see the Army at all, it will probably be just a glimpse, with a few bars of music and perhaps a word of exhortation.

It all depends upon the producer. What he considers inter-

esting will go into the permanent recording. That is why we should be charitable in our judgment of a television performance. So often a speaker finds that what he considers important has been left off the record and the remark which, on reflection, he wished he hadn't made is given the emphasis. Producers frequently have a bias.

YOU can't say that about God.

True, the One above sees all, but in another sense He is intimately nigh, getting a close-up of what we are and what we are trying to do, looking at us from every angle. And He is not looking for the bad; in love He is hunting out the good.

Not that He can overlook the bad. He would not be a just God if He did. But if we are concerned about our record, He is always willing to give us a replay in slow motion showing us how we went wrong. He offers us forgiveness for our bad showing and, if we are repentant, He will rub it right off the tape.

"Thou God seest me" (Genesis 16:13) is not a scarifying warning, like "Big Brother is watching you!" Look it up in its context and you will find it was the wondering comment of a fugitive woman suddenly made aware of the overshadowing love of God.

He wants us to see ourselves as He sees us, beyond the facade of our respectability—or disreputability, our mixture of good and bad. He will help us to make a new start and all our lives show us how to live better.

The Christian way will also help us with a right view of others; because God expects us to look at them, and form the same kind of impression about them, as He does.

The One Above Sees All . . .

More pictures on the next page

the war cry

CANADA AND BERMUDA

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IN THIS ISSUE

WITH the miracle of spring around us we once again contemplate nature's re-awakening. Our gardening handbooks reveal to us some of the ways in which the Creator works. There are no garden notes in this issue but on page fourteen some of the mysteries of colour are expressed to help you with your spring-time renovations indoors.

Much more important to the Salvationist is renewal in the things of the spirit, and some remarkable new insights and transformations have been coming to our young people, as the reports on page eight indicate. The hopes for the future of the Army and the refreshing glory of dedicated youth evidenced in such gatherings cannot be adequately described in a news report.

Just as the trees in our gardens go on bearing fruit year after year, so does the seed sown in the hearts of an individual. Read the story on page fifteen about three Italian immigrants to the U.S.A., if you want up-to-date proof of this, for the seed can be seen multiplying in Italy today.

Whatever else you do, do not miss the moving article by Mrs. Lieut.-Commissioner Larsson on page five. It reminds us of a gift of the Holy Spirit that many of us are neglecting today.

Further pictures (another on front page) of CBC-TV cameramen shooting scenes at an open-air meeting featuring Montreal Citadel Salvationists. Lieut.-Colonel Nicholas Bell (P.R.O.) is on the extreme right of the page.

EDITORIAL:

Ashes and Esses

THE ancient Ash Wednesday rite, whereby the priest smears ashes on the foreheads of the penitents, begins the solemn period of Lent, when Christians meditate upon their need of forgiveness, remember Good Friday and the gift of salvation through the redemptive sacrifice of the Saviour, and rejoice on Easter Day in the continuing power and presence of Christ in the lives of His followers.

The impression left by the priest's thumbful of ashes is soon gone; Lent, when kept as seriously as it is intended to be, lasts but forty days. What follows after Easter? The answer is that "continuance in a state of salvation depends upon continued obedient faith in Christ". The Lenten exercise is an annual recollection of the need at all times to renounce anything that prevents spiritual growth.

The uniformed Salvationist has no need for the ashes; he bears the sign continually in the "S" on his collar badges. Carried at the head of its procession and standing in a place of honour in its halls, the Army flag bears an "S" entwined with the Calvary cross at the top of the pole, and the red, blue and yellow bunting signifies salvation, sanctification and the fire of the Holy Spirit.

Perfunctorily discharged, Lenten disciplines become a burden from which the calendar eventually brings blessed relief—after the fast the carnival. Salvation Army uniform can be worn in the same spirit. It can become a Sunday-go-to-meeting outfit, happily exchanged during the next six days for the same kind of "glad rags" and glorious incognito enjoyed by the folk next-door. We have discharged our duty to God with

a one-day fast from man's Sabbath Day leisure.

It is profitable to recall that the enthusiastic Salvationist of the early days also wore an "S" or two on his weekday working clothes, encouraged by the parody:

Dare to be a Daniel
Dare to stand alone.
Dare to put the "Ss" on
And wear the uniform.

The "Ss" must be marked on our hearts as well as on our garments. There is no need for display. Our conversation, in its all-embracing New Testament meaning, should betray our identity—and, remembering Peter and the cock-crowing, we should never attempt to conceal it on any occasion. We must dare to stand alone and be counted.

The post-Easter appearances of our Lord to His frightened disciples assured them that they were forgiven for their faithlessness and that, being forgiven, they were under an obligation to continue as His disciples and recruit others of the people of every nation. That obligation they discharged after Pentecost by their infectious joy arising from that Easter morning realization and in a concern for the spiritual and physical needs of those around them.

The Army's form of worship—the timbrels, the clapping, the brass bands and the combos—keep up that tradition of holy joy; our "good works" express the concern.

But in or out of uniform the individual Salvationist's life should be marked by overflowing joy and overflowing compassion. Living like that he can never be incognito.

Vietnam Relief

A TEAM of Salvationists is proceeding to Vietnam to begin relief work among the civilian population.

Lieut.-Colonel Leonard Adams, of the U.S.A. Western Territory, is the leader of the group. At Hong Kong he will make contact with a team of four other workers who includes a doctor, two nurses and a Canadian missionary officer, Major Eva Cosby, S.R.N., S.C.M.

European Congresses

SALVATIONISTS planning a holiday in Europe may wish to be in Stockholm from June 28th to July 2nd, when they could participate in the Swedish Congress led by Commissioner

and Mrs. Paul Carlson; in the Netherlands (June 1st to 5th) where the Congress will be conducted by Commissioner and Mrs. Albert Mingay, or in Helsinki (June 28th to July 3rd) for Congress gatherings under the leadership of Commissioner and Mrs. Wm. Palstra.

Missionary Interest

YOUNG people of the Alabama-Louisiana-Mississippi Division spent their free time washing cars and windows, mowing lawns and selling doughnuts to raise money for a battery-operated megaphone which will greatly assist in open-air meetings in Taiwan. Their enthusiasm had been sparked off by Brother Orby Parker, an American Salvationist who is serving in Taiwan.

Booth's Birthplace

IN connection with the modernization of Salvation Army social services in Nottingham, England, the Lord Mayor accorded the General a welcome at the Council House on a recent Monday.

Responding to his greeting, the General said that it was in that city, where William Booth was born in 1829, that he had learned two of life's lessons which shaped his future work.

At first hand he gained a knowledge of the cruel facts of poverty, both in the pawnbroker's shop in the Goosegate where he began an apprenticeship at six shillings a week and later in his own person when for twelve

(Continued on page 9)



WAYNE

and

SHUSTER

and

JESUS CHRIST

C.B.C. Photo



THERE are these two guys Wayne and Shuster. You know who they are, you've seen them on TV now and then. The fellow on the right, Frank Shuster, he's the skinny one and the other one with the stocky build, the grin and the rolling walk, is Johnny Wayne. A lot of people enjoy sitting in front of the TV and watching these two fellows clown around. There is a good bit of fun in seeing them stick a verbal pin of humour in some of our rather self-important Canadian traits.

These two fellows are masters at the art of slapstick humour and heavy-handed irony. They let you know that they are going to take a few licks, say at the government or some of the transportation media, or many of the common failings which are all too evident to humans. And they do it with remarkable skill and witty insight which gets to the meat of the matter.

The Wayne and Shuster team knows

that most people don't mind learning a lesson as long as they can laugh about it. They know that hearty laughter has more therapeutic value for the overworked, over-nourished and harried twentieth-century Canadian than many of the most expensive prescriptions.

And when the laughter is over people usually find themselves saying, "You know it's true after all, what they said! There is really something to it."

Laughter is a great thing! Where would we be without it? Not the sneaky giggles which are the usual response to a dirty joke or an unkind remark; not the harsh laughter of ridicule and deliberate cruelty, but the honest-to-goodness hearty laughter which reaches down inside a person, shakes him up a bit, and gives new perspective on a situation.

But what about the people in the world —and there are many of them—who have

lost the capacity for laughter? They are oppressed by feelings of unforgiven guilt and they carry an enormous burden of poisoned memories. They feel that life is too serious for laughter and the haggard, worn look in their eyes betrays a basic and massive insecurity and unhappiness with life.

What about the righteously self-important who just don't seem to have the capacity to step back from themselves and have a good laugh. Such people become enraged when their actions are sometimes pointed out as being a bit ridiculous and pompous.

Can Johnny Wayne and Frank Shuster reach these people? Do they have anything to say to the widow whose laughter has been drowned by sorrow? Can they bring a smile to the face of the fearful man who knows he is dying of cancer and is afraid?

There is one person who can bring laughter and hope to fearful lives. That person is Jesus Christ. Just because "religious people" claim to follow Him, doesn't mean that He doesn't know what laughter is all about.

There is a story in the Bible that tells about when He was questioned by self-righteous religious people on how to get to heaven. In a voice dripping with ironic humour, He said that it was easier for a camel to go through the eye of a needle than it was for these people to reach the Kingdom of God — unless, of course, they changed their outlook on life.

It is true what the psychologists tell us, that only a secure person can really see the humour in situations and has the capacity to look at himself with laughter. Christian people say, and very correctly too, that only when Jesus Christ inhabits the human life does the person become secure, and able to meet life on its own terms with humour and a capacity for laughter.

If you want to enjoy life really, then get to know Jesus Christ. Only when you allow Him to live your life, will you find true happiness and peace.—R.M.

For Sinners only!

USUALLY I am on the side of the teenagers. They are not a bad lot and quite often the only thing wrong with them is that there are too many adults who have nothing better to do than to go around looking for teenagers to get into trouble.

Sure, there are those who step outside the law and who make a nuisance of themselves, but the vast majority of Canada's teenagers are just concerned with how to meet life adequately in this difficult time between childhood and adulthood.

But the other day I did get "rather hot under the collar" at an extremely selfish teenage boy who probably didn't even notice me. We were riding on a crowded streetcar, packed in like sardines in a can. Standing half-a-car-length ahead of me was an old lady who looked pretty weak and was carrying a shopping bag. Sitting in the

seat beside where she was standing was a scruffy teenage boy who needed a haircut. What bothered me was that this kid was taking up two places by sitting in the middle of the seat! He didn't care if the old lady looked tired and wanted somewhere to sit down. He was too engrossed in looking at his badly chewed fingernails!

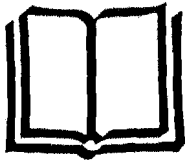
What he needed was a "knock on the head" as well as a dose of old-fashioned courtesy! But that is the trouble with a lot of people. They are so selfish, all they can think of is their own problems, their own worries and themselves. They have no time for anyone else.

One of the basic lessons of life taught to people by Jesus Christ is that while courtesy and common decency may come easier to some than others, these qualities can only be displayed consistently as the outcome of a Christian faith.

And, like it or not, no one has the right to call himself a Christian who doesn't display courtesy and concern for other people. The "big change" in life has to take these things into account, too.

JEREMIAH

BIBLE School



OUR previous study raised two related questions: what does the crossing of Jordan typify? and what does dwelling in Canaan symbolize in Christian experience? Certainly they represent something, for it is in reference to this Egypt-to-Canaan trek that Paul uses the term "types" in one of its few New Testament occurrences. "Now all these things happened unto them as types (Greek: tupoi) and they are written for our admonition" (I Cor. 10:11).

Dr. Sidlow Baxter in his new book, *His Deeper Work in Us*, writes: "It is there, on the further side of Jordan, that the big thing happens. Why? Because of what Jordan typifies. In many of our hymns the ancient river is likened to death of the body; but in Old Testament type-teaching that is never the meaning. Jordan typifies our union with Christ in His utter surrender to the Father's will." Again we read, "As we think of Calvary and Pentecost, and what they each mean, we can scarcely help being reminded again of those other two crisis-points, the exodus and the eisodus, in the salvation of old-time Israel from Egypt to Canaan. There was the 'out of' and there was the 'in to', and they were forever signalized in two miraculous 'crossings', i.e. the crossing of the Red Sea out of Egypt, and the crossing of the River Jordan into Canaan. As the older generation of holiness preachers used to be fond of saying 'It takes two crossings to get inside Canaan'."

Once again, at the end of chapter four, the writer urges his readers to action. To the stimulating offer of rest, they are asked to make an adequate response. The grace of God is free, but never cheap.

THIRD EXHORTATION: BEWARE OF UNBELIEF (4:11-16)

"Let us" is a much-used phrase in Hebrews (4:1, 6:1, 13:15). It occurs three times in this exhortation. The writer stands beside the readers and with them, taking his own sermon to heart.

V. 11 Let us labour: Though it seems paradoxical, the believer is to strive to enter "rest". We are to be diligent in our efforts, letting nothing deter us from realizing the full possibilities of our Christian life. If we do not, it may be with us as it was with those Israelites who left Egypt but failed to enter Canaan. Ebrard translates: "Let us beware, therefore, lest we neglect the second more excellent and more powerful call of grace, and lest we also in our turn, become an example of warning to others."

V. 12 One reason for strenuous effort, then, is the possibility of failure. Any of us could fail; we have a warning of history. And the same word which holds that lesson before

us will expose us if we seek refuge in self-deception.

Though many of the Early Church fathers thought that Jesus was described in this verse (because He is the "Word", John 1:1) it is more likely that our writer speaks of the written word of God. It is a "discerner" of the heart. This expression translates the Greek *kritikos* which means "one who judges and discriminates". Though the word is used in the New Testament only here, it occurs in Aristotle and elsewhere. E. K. Simpson comments, "In all these examples it is a sifting process that is at work and what winnowing-fan can vie with the gales of the Spirit blowing through the word?"

In Word Pictures in the New Testament, A. T. Robertson likens the word to a surgeon with his scalpel. It is "skilled in judging, just as the surgeon has to be able to decide on the instant what to do. So God's word like His eye sees the secret lurking doubt and unbelief 'of the

another speaker . . . Christianity alone is direct speech (I am the truth)".

Dr. Findlay's translation makes clear the link between the eye of God and the penetrating power of His word. The word forces us to "hold our heads up in the presence of Him with whom we must reckon". The comment of The Soldier's Armoury is illuminating: "The picture is of prisoners in a Roman triumphal procession wearing iron collars round their necks to prevent them hanging their heads; and we similarly are compelled to look the truth in the eyes, the sometimes unwelcome truth, by allowing the word of God to read us. Only in as much as this is happening are we truly reading the Bible."

V. 14 Let us hold fast: The first "let us" introduced a warning; this second is a word of encouragement. Having the dangers of hypocrisy and how prone is every person to it, some people may hesitate to make any profession at all. The human heart alternates between over-confidence and despair; verse 11 urges us

needs emphasis. Perhaps the Hebrew believers were sometimes tempted to wonder if One so holy and heavenly could really understand our human condition. "Sometimes, perhaps, even in Aaron's line, there might be high priests who would feel their personal dignity in a way which would crush out all natural sympathy with the lowly. Hebrews who had had experience with such high priests, would perhaps recoil from one who came recommended for His superlative greatness, dignity and glory." (Cowles). But Jesus feels for our weaknesses and trials, for He shared them. He was raised in poverty; He was mocked; He was disbelieved; He was betrayed; at His trial He was denied justice; He dreaded the agony of the cross. Made human, He was open to temptation, and had to face the devil's persuasions many times.

Not only does He sympathize with those who suffer the things, He suffered, but He also suffers when His children suffer. When Paul was persecuting the Church the Lord asked him, "Why persecutest thou Me?" (Acts 9:4). Augustine commented, "it was the head in heaven crying out on behalf of the members who were still on earth".

Christ has sympathy with our weaknesses, but never with our sin. Tempted so severely, He was "yet without sin". He had to be sinless to save us, for only a perfect sacrifice could atone for the sins of the world. Besides, He sympathizes so well precisely because He is sinless. H. R. McIntosh explains, "Sin dehumanizes, and by its entrance the perfection of His vital sympathy would have been irrecoverably lost". The more a man sins the less sensitive he becomes; the less he sins the greater his sensitivity. Professor Godet wrote, "The child accustomed to lying lies without being any longer conscious of it, and without feeling any remorse for it; whereas, in the case of a truthful child, a first lie imprints itself like a red-hot iron on the conscience and leaves a deep scar". Jesus knows more about sin just because He never indulged in it.

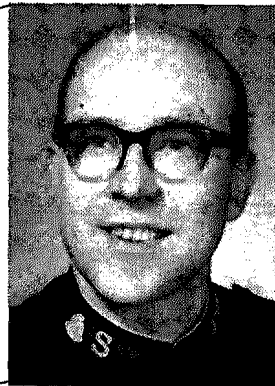
One of Satan's ancient lies is that man can only know evil by indulging in it. He suggested to Eve that if she followed his advice here eyes would be opened, and "ye shall be as gods, knowing good and evil". True, but there is more to be known of sin by abstinence than by indulgence.

Jesus' victory over temptation made Him no less human. But some questions still persist: was it possible for Him to sin? And if not, were His temptations real? Garvie answers, "To feel fully and truly with the tempted, it is not necessary to have fallen before temptation, but only to have endured it. He who resists until victorious experiences the full force of the temptation as he who yields does not."

(Continued on page 5)

The Epistle to the Hebrews (9)

a series by
MAJOR ED. READ



thoughts and intents of the heart'. The surgeon carries a bright and powerful light for every dark crevice and a sharp knife for the removal of all the pus revealed by the light."

It is obvious that the word judges sins, not only of commission, but of omission as well. It is this note which Commissioner Brengle emphasizes: "It is an awful thing for the word of the Lord to come to a man. His hour has come. He is now facing the opportunity and purpose for which he was born. His destiny for eternity turns on the way he receives that word and the use he makes of it" (Resurrection Life and Power, page 131).

V. 13 The writer to the Hebrews has no doubt that God has spoken, and continues to speak through the Bible. In his repeated quotation of Psalm 95, he has insisted that it is the word of God. "As the Holy Spirit saith . . ." (3:7); "He said" (4:3); "He spake" (4:4). The word is penetrating because it is His word, and He is omniscient. This activity of God through the Bible is remarkable. As Soren Kierkegaard said, "All other religions are oblique, the founder stands aside and introduces

to avoid the one extreme, verse 14 the other. Avoid assuming too much, and on the other hand, avoid appropriating too little.

Christ is the answer to vacillation. He is "Jesus the Son of God", both human and divine. The human nature gives assurance of understanding sympathy, the divine gives assurance of almighty strength.

And we have Him. "Have" and "having" are frequently used in Hebrews in a way which indicates conscious and personal experience. Note "having boldness" (10:19); "having our hearts sprinkled" (10:22); "having obtained a good report" (11:39).

V. 15 Further, we have a sympathetic high priest. "Two kinds of people", said F. W. Robertson, "are not qualified to sympathize; those who have never known suffering, and those who have never mastered it." Jesus has done both.

He has known suffering because He is "like as we are". The New English Bible brings this out well: "One who, because of his likeness to us, has been tested every way, only without sin".

That He is truly like us obviously

aids

TO DEVOTIONS

AN EXPERIENCE OF DIVINE HEALING TODAY

SUNDAY, October 30, 1966, was a memorable day in my life. It was then that God revealed that He could use me to convey His healing power to others.

Youth councils were being held in Helsinki. While my husband preached, I prayed—prayed desperately. Before me sat a girl

While men still search for ability to reach the stars God's power is active in many lives. MRS. LIEUT.-COMMISSIONER FLORA LARSSON tells of an unforgettable experience with God.

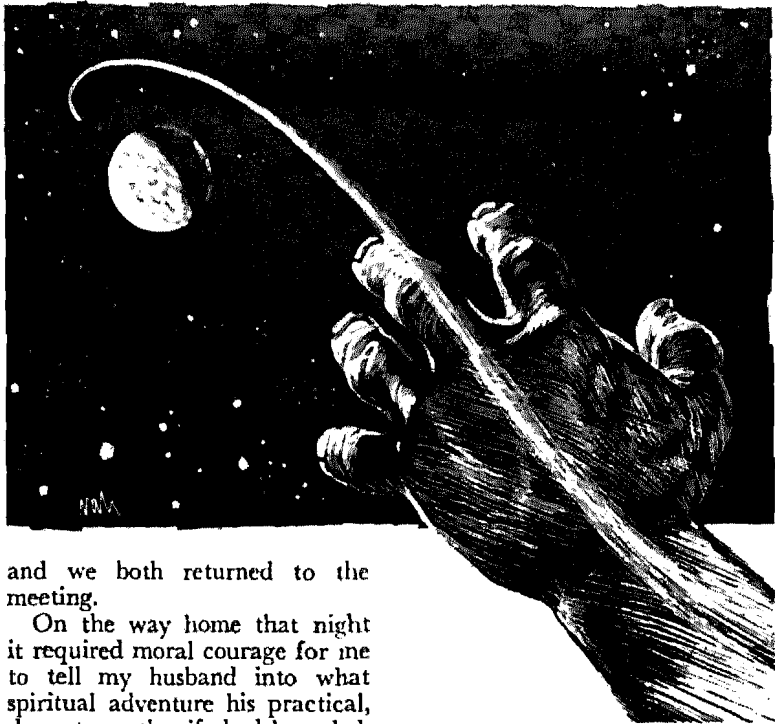
Lieutenant needing God's healing touch. The fingers of her right hand were turned in toward the palm. Unable to cure the trouble by prolonged treatment, the doctors had prepared metal sheaths for her to wear in an attempt to counteract the closing of the fingers. Many of us prayed for her, but could someone go a step further? And was God pushing me into being that someone?

Just previously, after reading a review of *The Forgotten Talent*, by J. Cameron Peddie, I had sent for the book. It had re-awakened an old unease within me, that, in omitting to "preach the gospel, heal the sick", we Christians were failing God. We were falling short of what He wanted us to do.

Concluding my inward prayer-struggle I promised God that I would take the step of faith. As the after-meeting started, I rose from my seat and with thumping heart sought out a Finnish translator, asking her to get the Lieutenant to join me outside. We went to a side room where I told the girl I should like to pray with her for healing. To this she agreed and I placed my hands on her head and prayed, then sat down by her side, taking her bent and stiffened fingers between my two hands.

At that stage I thanked the translator and asked her to leave us. The Lieutenant and I sat in silence praying. My intention was to sit quietly for five minutes or so, giving God a chance to answer our prayers. The imp which resides in the back of my mind, making caustic comments on all I say or do, interjected: "So there! Nothing's happening . . . You feel a fool and you look a fool." Resolutely I pushed these thoughts away and voiced a desperate inward prayer: "O God, heal this girl."

Suddenly something happened: my two hands, enclosing the girl's bent fingers, began to pulsate with a strong vibration! I was startled, even frightened at first. Then I realized that God's healing power was flowing through my hands and I felt awed, humbled and glad. After a few minutes the vibrations died away



and we both returned to the meeting.

On the way home that night it required moral courage for me to tell my husband into what spiritual adventure his practical, down-to-earth wife had been led.

Later, I prayed with the Lieutenant on four or five occasions. Each time brought an improvement in the fingers. They are now straight and flexible.

In his book Mr. Peddie gives us the very necessary insight of his experience, stating that repeated laying-on of hands is generally necessary for the cure of long-standing ailments. I am convinced that Mr. Peddie is right. Jesus Himself had to lay His hands twice on one blind man before sight was fully restored (Mark 8:22-26).

Wider experience has shown

me that God's healing power is made available as hands are laid on a sick person. The power is applied non-volitionally as one concentrates on the thought of God.

One is not left depleted of strength or energy. Quite the contrary. The immediate effect on the one who ministers healing is stimulation, reinvigoration. In channelling God's healing power we ourselves receive of its overflow. We are not giving from our own resources but mediating His limitless power and love, adjusted to the receiver's need.

The Epistle to the Hebrews (9)

(Continued from page 4)

Now we approach the application of this teaching. As in the previous reference to our Lord's priesthood (2:17, 18), we are assured that His sympathy and His sinlessness assure sinners of His help. If Christ had not overcome we would have to admit that failure was inevitable for us. If even He could not resist temptation, what hope would there be for us? But He overcame, therefore we may find in Him mercy for past sins and grace to strengthen us for future moral conflicts.

V. 16 Let us come boldly: Literally, this is an invitation to "come right up" and it urges a reverent approach for worship. To study the numerous occurrences of the expression in Hebrews (4:16, 7:25, 1:1, 22 and 12:18, 22) is to be delighted with the warmth of God's welcome.

We may come boldly, without fear. When the High Priest went into the Holy of holies in the ancient tabernacle, he was in constant danger. If he offended God, it was believed that he would be stricken down. So Aaron wore a robe to which small bells were attached (Exodus 39:24-26) while he ministered, and the people waiting outside were assured that he still lived if they heard through the curtain the tinkling of the bells. Such strictures served to

emphasize the holiness of God, and still stand as a warning against presumption. But he who comes before God in the name of Jesus, and robed in His righteousness, need have no doubt about his acceptability at the throne. Says Bruce, "Christianity is the religion of access".

Sacrifice and priesthood are both necessary if worship is to please God. Leviticus makes that clear. But while the Old Testament could offer only animal sacrifices and fallible priests, believers have in Him both a perfect Priest and Sacrifice. It is by Him that the believer has the right to come to God and find a throne, not of judgment but of grace.

We may come expectantly for we will be given just what we need when we need it. The Amplified Bible reads here, "Let us then fearlessly and confidently and boldly draw near to the throne of grace—the throne of God's unmerited favour (to us sinners); that we may receive mercy (for our failures) and find grace to help in good time for every need, appropriate help and well-timed help, coming just when we need it". God anticipates the need of His children. Compare Isaiah 65:24 "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear".

What Lack I Yet?

MANY earnest Christians have an uneasy feeling that spiritually they are marking time. Looking back over the year or years, they are not conscious of any real advance in spiritual effectiveness. True, they are holding their ground and maintaining their faith, but the thrill and wonder of discipleship has somehow been missed. "Why cannot God do through me", they cry, "the things He does through others?" They have a feeling of being checked and frustrated. Something is holding them back. But they have no idea what it can be. Like the Rich Young Ruler they can look at the Commandments without self-condemnation.

May not the cause be the same? All of us can develop a moral blind spot which may prevent us seeing the thing which hinders Christ's creative power in our lives. When our own efforts at discovery have failed, it helps to wait in Christ's presence with a friend who can assist our vision. "If two of you shall agree, it shall be done of my Father." There can be no true spiritual progress till the one thing lacking has been unearthed and forgiven.

Most of us find, not one thing, but many things as we stand in His all-searching light. Indeed, spiritual progress seems to depend on the continual discovery of things lacking. God is understanding. He does not overwhelm us with a vision of everything that is lacking in one awful moment. He shows us "sufficient unto the day".

PROMOTED TO GLORY



Sympathetic Counsellor

Mrs. Senior-Major Wight

REMEMBERED by many for her sympathetic counselling and well-prepared Bible addresses, Mrs. Senior-Major Samuel Wight, who was recently promoted to Glory, entered training for officership from the Burin Corps in 1914, having previously been employed as a schoolteacher. As Lillian Shave, she served as a single officer at Brighton, Rocky Harbour, Horwood, Garnish, Seal Cove and Fortune Bay with outstanding success. After marriage to Captain Samuel Wight in 1923 they served together at Triton, Wesleyville, Carbonear, Dildo, Twillingate, Bell Island, Deer Lake and Buchans, from where they retired in May, 1959.

The funeral service was held at Botwood, where they lived in retirement, and was conducted by the Divisional Officer, Major Arthur Pike.

The committal service was at Grand Falls Salvation Army Cemetery.

Mrs. Wight is survived by her husband and two daughters—Melva (Mrs. George Compton, St. John's) and Renee (Mrs. Wm. Porter, Toronto)—and one son, Wycliffe (Dr. E. W. Wight, St. John's).

Respected Local Officer

A VETERAN Ottawa Salvationist, Retired Corps Sergeant-Major Frederick John Simpson of the Parkdale Corps, has been promoted to Glory at the age of eighty-one. He served as a Salvation Army officer for six years in Scotland before migrating to Canada in 1912. Since then he had been a local officer at the Gladstone Corps for twenty-eight years, continuing as such at Park-

A Friend of Prisoners

Lieut.-Colonel Wallace Bunton



AN officer who specialized in service to mankind and more especially in the field of Correctional Services, Lieut.-Colonel Wallace Bunton, has been promoted to Glory.

He entered training from the Springhill, N.S., Corps and was commissioned as a Cadet-Sergeant to serve an additional year on the training staff. He was then launched on a highly successful career in corps appointments which, in a period of some twenty years, encompassed some of the largest corps in the territory.

He was assisted by a valued helpmeet who was promoted to Glory in 1957. Included in his corps commands were such centres as Niagara Falls, Yorkville, West Toronto, Guelph, Dover-

court, Peterborough, Ottawa Citadel and Toronto Temple.

After brief service in the then Subscribers Department, he was appointed to work with the Prison and Police Court branch in Toronto, later becoming the secretary of the department (which became known as the Correctional Services Department). It was in this field of endeavour that he displayed his interest in all kinds of humanity, being in truth a man's man, maintaining a vital concern for the common people.

To so many of the unfortunate individuals who are known as offenders of the law, he was a friend and counsellor. Affectionately known and addressed as "Captain Bunton" through the years, he gave unstintingly of his dedication services.

Because of his knowledge and experience in the field of penal reform he was a member of the national parole board for many years. His long association with Rotary Clubs is well known and this was attested by the fact that the vice president of the Toronto Club, Mr. Ian McRae, paid a tribute to his life during the funeral service.

This service was conducted by Colonel Alfred Dixon (R) assisted by Major Reg Hollman, who offered prayer, and Brigadier Harold Wellman (R), a long-time friend of the departed, who read a selected Scripture portion. Another tribute was paid by Lieut.-Colonel Alfred Simester. Corps Sergeant-Major Ernest Eason sang "Sweeping through the gates" prior to the Bible message of Colonel Dixon.

Lieut.-Colonel Bunton is survived by a daughter, Jean (Mrs. Brigadier Len Knight), of Halifax, N.S., and a son, Songster Leader Wallace Bunton, of Dovercourt.

dale, including sixteen years as Corps Sergeant-Major.

Surviving are his wife, Eveline, and a daughter, Mrs. Eva Boycott (St. Catharines), three brothers and two sisters. These include Envoy John Simpson (Oshawa) and Mrs. Mima Thomson (Parkdale).

The Envoy paid a tribute to his deceased brother's life at the funeral service at Parkdale led by the Commanding Officer, Captain Clifford Williams, assisted by Brigadier John Smith. Corps Sergeant-Major Wm. Lovell also gave a eulogy.

AMBULANCE MAN

A SOLDIER of the Dovercourt Corps for more than thirty-six years, Lewis Young was promoted to Glory following a brief, but severe illness. This comrade was introduced to the Army through the scout movement, which he served faithfully.

Quiet and unassuming, Lewis Young was faithful to his commitment as a soldier of Jesus Christ. For a short period he proudly carried the colours of the Dovercourt Band. In later years he served as an usher and discharged other duties with pride and meticulous care, as the opportunity presented itself.

He also served the community as an honoured member of the St. John Ambulance Corps and those associated with him in this area of service spoke highly of his Christian witness and devotion to duty.

The funeral service and committal were conducted by Major R. C. Hollman, who paid tribute to the life and service of the departed comrade.

EARLSCOURT VETERANS

A MAN well known for his stirring qualities as a Salvationist, Brother Peter D. Lodge, of Earls court (Toronto), was promoted to Glory at the age of eighty-four. For many years, Brother Lodge was a faithful and dependable distributor of *The War Cry* in the Earls court district, and in the 1920's a hard-working Assistant Young People's Sergeant-Major. Though of late he was unable to attend the meetings regularly, he maintained a keen interest in all corps affairs.

The funeral service was conducted by the Commanding Officer, Brigadier Fred Waller, when favourite songs were sung and Brigadier Herbert Honeychurch sang "Beyond the Sunset".

AFTER many years of acute suffering, Sister Violet Hedinott of Earls court, was promoted to Glory from the Toronto General Hospital where she had been an employee held in the highest esteem. Her last appearance at the corps was on Christmas Sunday morning and, though obviously in very poor health, had made a supreme effort to be there. This comrade maintained a joyous testimony at all times and was often heard to say, "I just live a day at a time".

The funeral service was con-

ducted by Brigadier Fred Waller, when her favourite songs were sung: "The King of Love my Shepherd is" and "He leadeth me". Reference was made to her faithful Christian witness and loyal support of the Earls court Corps.

IN her youth, Sister Alice Susie Jerrett, of Earls court, who, at eight-five, has now gone to her Reward, served as an officer in the British Territory, later marrying Bandmaster John Jerrett. The Jerretts emigrated to Canada and settled in Toronto. Mrs. Jerrett soldiered at Lisgar Street and West Toronto Corps, later transferring to Earls court.

Sister Mrs. Jerrett was a faithful soldier and member of the home league, and "full of good works".

The funeral service was conducted by Brigadier Fred Waller (C.O.) Her favourite songs were sung—"What a Friend we have in Jesus" and "A wonderful Saviour is Jesus my Lord". Brigadier Herbert Honeychurch sang the solo "Beyond the Sunset". Captain Leonard Pearo (Woodstock) paid a tribute to her practical Christianity as mother, wife and employer. Home League Secretary Mrs. M. Keith added commendation on behalf of the corps and the home league.

FAITHFUL SOLDIER

A FAITHFUL soldier of the Windsor Corps, Nfld., for a number of years, Sister Georgina Dove, was promoted to Glory



while on her way to the Sunday night meeting. She gave an effective witness in her own quiet manner and was a faithful member of the home league as well as attending the Sunday meetings regularly.

The funeral service was conducted by the Commanding Officer, Captain Jack Stanley. On the following Sunday night a memorial service was held during which many tributes were paid to the faithful witness and service given by Sister Dove. She is survived by a sister, a daughter and three sons.



FIFTY GOLDEN YEARS

HELPED by their daughter, Mrs. May Collins, their son, Bill, and seven grandchildren, Sarah and Alf Robbins, of Earls-court Corps, recently celebrated their golden wedding anniversary.

Born in Northampton, England, Alf Robbins has had an eventful life. In 1912 he became a Salvation Army officer, and met his wife-to-be, the former Sarah Geddes, while stationed at Tyldesley, Yorks, where she was serving as Corps Treasurer in the town of her birth.

They were married in the Tyldesley Wesleyan Chapel in 1918. Later that year he joined the 17th Lancashire Fusiliers and fought in the First World War, being gassed in Belgium. Further service was given in World

War II as a member of the Veteran Guards Band, Toronto (Reserve).

Alf's parents and family had emigrated in 1912, and so eventually Alf and Sarah moved to 855 Gladstone Avenue, Toronto, and have lived there for the past forty years. After several short-term jobs, Alf took a summer position at the Army's Fresh-Air Camp. On his return to the city he went to work for The Salvation Army Trade Department as a shipper, remaining there thirty-nine years, until retirement.

Commissioned as an Army Bandsman in 1910, Alf Robbins has given good service at both the Dovercourt and Earls-court Corps in Toronto. Now a Band Reservist, he is also a member of the band league. Mrs. Robbins was Dovercourt's Home League Treasurer for seventeen years.

—W.C.

"SHE HAS GIVEN OF HER BEST"



AT eleven years of age Brigadier Phebe Bolton, who this month enters retirement after over thirty-six years' officership, began to attend the Salvation Army Sunday school and the senior meetings at Clinton, Ont. Her parents had been members of the Holiness Movement Church at Kingston, Ont. It was while she was attending the Collegiate Institute that she heard the call to officership in The Salvation Army. She had planned to take a teacher's course but, due chiefly to financial circumstances in the early years of the economic depression, this was not possible. But a new door of service opened and in September, 1930, she entered the Toronto Training College.

The Brigadier's appointments have been in a variety of fields. After a brief period in corps work she returned to the training college for a staff appointment; after further corps experience came a second period at the training college, and then transfer to the Women's Social Service Department. Appointments followed in the receiving homes in Toronto and Vancouver, unmarried mothers' homes in Ontario and Vancouver and with the elderly citizens in Toronto and Victoria. Her last appointment was at the Bethany Home, Toronto.

The Women's Social Service Secretary (Colonel Mabel Crolley) says, "The Brigadier has given of her best. There are many girls and women who have come under her care who will long remember the sympathetic

understanding they have received as they have discussed together individual problems and endeavoured to find permanent solutions."

At Bowmanville, Lieut.-Colonel Douglas Sharp commissions Clare Mutton as Divisional Cubmaster for Mid-Ontario.

Message in Song

NO address was found necessary and several people sought the Saviour in a Sunday morning holiness meeting at Oshawa (Major and Mrs. John Wood) when songs written by the late Corps Sergeant-Major Vic Ottaway were a special feature. The author's son, Bandsman Norman Ottaway, related the circumstances under which some of these were written.

Cadet and Mrs. James Alexander recently held a talent night, assisted by the Oshawa Ensemble, the meeting being sponsored by the corps cadet brigade.

LOM Banquet

THE annual banquet for League of Mercy members in the city of Hamilton took place at Hamilton Temple under the direction of Mrs. Major Fred Howlett, LOM Secretary for the city. Mrs. Lieut.-Colonel Arthur Moulton introduced the Territorial LOM Secretary, Mrs. Colonel Leslie Pindred, who brought the keynote address challenging members to personal spiritual commitment in order better to fulfil the purposes of their activities.

Awards for ten, twenty-five, and thirty years' service were presented by Mrs. Pindred and four new members were welcomed. Mrs. A. Hoskin gave a talk on her work in a home for senior citizens. The mothers belonging to the Order of the Silver Star, with their secretary, Mrs. Major Henry Burden, were invited guests of the LOM at this function, at which Major Margaret Green and Major and Mrs. Robert Chapman assisted.



HOPES for the Army's Christian's education programme as it relates to the Sunday school, and some of the challenges which face youth today were dealt with by the Territorial Youth Secretary (Lieut.-Colonel J. D. Sharp) during his visit of the Mid-Ontario Division. Accompanied by Mrs. Sharp, the Colonel took part in the Divisional Council on Youth Affairs held at Bowmanville. At this meeting he commissioned the new Divisional Cubmaster, Akela Clare Mutton, of Bowmanville.

Lieut.-Colonel and Mrs. Sharp led Sunday meetings at Kingston (Major and Mrs. Cyril Frayn) and the day ended with seekers at the Mercy Seat.

Music at Hespeler

RECENT visitors to the Hespeler Corps, Ont. (Brigadier and Mrs. Harold Corbett (R)), were the Galt and Mount Hamilton Bands.

Icy road conditions prevailed on the visit of the Galt Band, but a good crowd gathered in spite of this and an excellent programme was enjoyed. On the visit of the Mount Hamilton Band weather conditions were much improved and the hall was filled.

SEVERAL local churches united for the afternoon of A Day With the Word of God led by Brigadier Thomas Ellwood at Midland (Lieutenant and Mrs. George Prior).

— Scriptural Crossword Puzzle —

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.

REFERENCES ACROSS: 8. Pro. 22. 9. Ps. 133 10. Acts 18, 11. 2 Cor. 9. 14. 2 Cor. 1. 18. Is. 14. 19. Matt. 14. 22. Ps. 141. **DOWN:** 2. Col. 4. 3. Luke 8. 4. Luke 22. 5. Acts 21. 6. John 6. 12. Luke 17. 15. Job. 14.

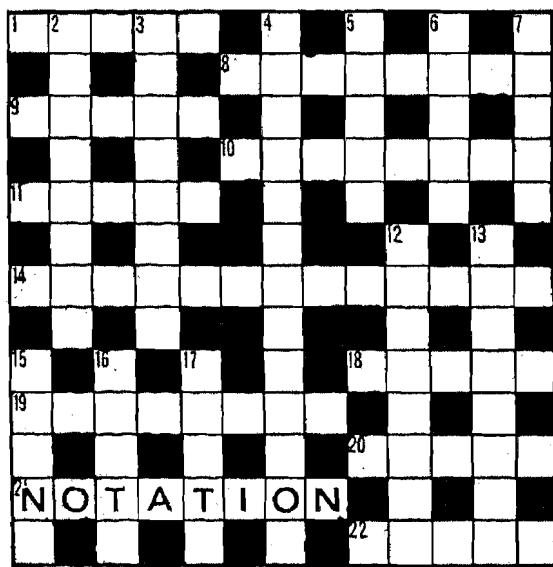
ACROSS

1. A cop in the South East gives room for action (5)
8. The king will be the friend of the man who loves this of heart (8)
9. It is good and pleasant for brethren to live together in this (5)
10. Paul bade the Ephesians this (8)
11. God loves a cheerful one (5)
14. "For our rejoicing is this, the testimony of ———" (3, 10)
18. God spoke of sweeping with one of destruction (5)
19. The wind was this and the ship bearing the disciples was tossed by waves (8)
20. A kind of black wood (5)
21. A system of signs or symbols (8)

22. The Psalmist said his was in the Lord (5)

DOWN

2. "—— in prayer, and watch the same with thanksgiving" (8)
3. We should bring forth fruit with this (8)
4. Satan entered into this man (5, 8)
5. Philip was one of these deacons (5)
6. "He that believeth on Me shall ——— thirst" (5)
7. A song of David (5)
12. "—— Lot's wife" (8)
13. reckonings of debit and credit (8)
15. Through this of water a cut down tree may bud (5)
16. Biting insects (5)
17. To grind jarringly (5)



SOLUTION TO THIS WEEK'S PUZZLE

ACROSS: 1. SCOPE, 8. PURENESS, 9. UNITY, 10. FAREWELL, 11. GIVER, 14. OUR CONSCIENCE, 18. BESOM, 19. CON-TRARY, 20. EBONY, 21. NOTATION, 22. TRUST. DOWN: 2. NEVER, 3. PATIENCE, 4. JUDAS ISCARIOT, 5. SEVEN, 6. CONTINUE, 7. PSALM, 12. REMEMBER, 13. ACCOUNTS, 15. SCENT, 16. GNATS, 17. GRATE.

Reports of recent divisional youth councils

Hong Kong Hook-up

Phone calls direct from
Mission Field heard at Niagara
by Southern Ontario youth

ONE THOUSAND excited, enthusiastic young people converged on the world-famous Niagara Falls area recently, the thundering cataracts and the power they generate suggesting the vast resources of power from God represented in the youth assembled there.

The spacious surroundings of the Brock-Sheraton Hotel and the Foxhead Inn combined to provide a unique and attractive setting for this event, as young people from the Metro-Toronto Division joined with the Southern Ontario delegates for a united youth council weekend. Special guests on this occasion were Commissioner and Mrs. Clarence Wiseman with Professor Lee Fisher of Asbury College, Wilmore, Kentucky.

The Saturday afternoon opening session followed the theme "I find myself . . . in Thee". A lively singspiration was conducted by Young People's Sergeant-Major Roy Adams (St. Catharines), and an unusual welcome in dialogue form was given as John Carter (Danforth) interviewed Sandra Noakes (Brantford) concerning her aspirations for the weekend. Following a brief dramatic production by the Pathway Players, entitled "A Tale of Now", Commissioner Wiseman emphasized the theme by stating "You have got to know who you are and where you are going in life".

Topics of interest to young people were featured in the workshops which followed, including such subjects as Youth and Relationships (Professor Lee Fisher), Youth and Social Problems (Dr. William Lorimer) and Youth and World Missions (Captain Gerald Leonard).

A second series of workshops followed Saturday evening, after which the delegates embarked on specially arranged tours of unique exhibits in the area, returning in time to view the contemporary drama, "Christ in the Concrete City", presented by the Pathway Players. The luxurious surroundings of the Foxhead Inn Penthouse set the scene for "The Happening", which lasted until the midnight hour, providing an evening of fellowship, participation and informality.

FEATURES of the Sunday morning gathering included a vibrant testimony by Professor Fisher, a vocal selection by the Kitchener Youth Chorus and a Scriptural presentation by Alice McTavish (Brock Ave.). In her message, Mrs. Commissioner Wiseman spoke on the theme of having one master in our lives, the Lord Jesus Christ.

An exciting "World Vision" session on the Sunday afternoon

was highlighted by the introduction of the Youth Service Corps delegates from the area—Bandsman and Mrs. Gordon Jarvis, who will give brief service this summer in Hong Kong, Glen Carter, bound for Chile, Sandra Ratcliffe, who is preparing for work in Guyana and Ruth Harding, who will journey to Kolaria, East Africa. Captain and Mrs. Gerald Leonard led this group in an interesting panel discussion, punctuated by on-the-spot telephone conversations with Captain John Nelson in Panama, Captain Douglas Hanks in Hong Kong and Captain David Gruer in Chile.

Members of the Wychwood double trio contributed a specially arranged vocal item, composed by the late Victor Ottaway, entitled "If Thy Choice should fall on me". Bob Hilliard of Mount Hamilton witnessed to God's power in his life and Janice Ritson (Niagara Falls) sang "So Send I you". Following words of challenge by the Territorial Commander, Mrs. Wiseman offered prayer for those who had signified their desire for full-time service for God, and upon the Service Corps delegates.

A Sunday night "sing-along" was conducted by the Galt Combo, the Galtones, after which the Territorial Youth Secretary, Lieut.-Colonel J. Douglas Sharp,

led the opening exercises for the final session of the weekend. A unique testimony period was sparked by Bert Mercer (Galt), while members of the Lippincott Girls Quartet sang "Take up thy Cross". Mrs. Lieut.-Colonel Sharp read from the Scriptures the account of the Rich Young Ruler, used by the Commissioner as the theme of his message. During the prayer meeting which followed, many young people quietly knelt at the Mercy Seat in dedication of their lives to God.

During the weekend special gatherings were held for members of the Students' Fellowship, the Future Candidates' Fellowship and youth leaders. Music throughout the weekend was provided by a composite youth band, directed by Bandmaster Ian Watkinson, and their contributions to the sessions proved most helpful, as was the support of the various pianists. The multitudinous arrangements were capably directed by Captain Roy Calvert and Major Bob Chapman, Divisional Youth Secretaries.

LONDON, ONT.

GROUP discussions were a feature of the opening session of Youth Councils for the Western Ontario Division, led by the Territorial Youth Secretary (Lieut.-Colonel J. D. Sharp). Corps Secretary Chuck Freeman (Windsor Citadel), Bandsman Paul Green, Y.P.S.-M. Ian Tilley (Chatham) and Captain Leonard Pearo (Woodstock) formed a panel to lead the discussion among the older group (age 18-25). Arranged by the Divisional Youth Secretary (Captain Kenneth Holbrook) the weekend's events attracted 335 young people. The discussions were preceded by the showing of the film "Who Sets Your Standards?" and took place in the Sir Adam Beck Secondary School, London, Ont. A "Youtharama" rally followed in this same building.

The theme for Sunday's meetings, held in the Hotel London,

(Continued on page 9)

MONTREAL

THOUGHT-provoking dialogue, inspiring music, Bible-centred preaching, fun and fellowship were all to be found at the youth councils for the Quebec and Eastern Ontario Division which followed the same programme and on the same theme. The leaders were Colonel and Mrs. Leslie Pindred, who were assisted musically by the Sault Ste. Marie-Steeltown Quartet.

The panel for the group discussion was composed of Young People's Sergeant-Major Ernie Ball (Parkdale), Betty Robertson (Kemptonville), Larry Amiro (Verdun), and Jeff Dinsdale (Ottawa). The Divisional Youth Secretary (Captain Earl McInnes) served as moderator. This was followed by a "Youtharama Music Hall".

The Sunday meetings were held in Birk's Hall of the Sir George Williams University. Additional speakers on Sunday morning were Wayne Strikefoot (Brockville) and Captain Cliff Williams (Parkdale). A stimulating debate on the resolution, "That The Salvation Army is a more effective force in the Christian cause today than it was eighty years ago," took place on Sunday evening. A close decision carried the resolution.

Mrs. Colonel Pindred brought the session to a close with a short Bible message. A unique testimony period led by Captain McInnes, in the role of a roving reporter, and an address by Deldra



Between-sessions relaxation for Captain Kenneth Holbrook (centre) and four Western Ontario young people.

Edwards (Verdun) were features of the final session.

In addition to the vital matters of the weekend, recreational activities were arranged for Saturday afternoon at the Westmount Y.M.C.A. and an informal buffet supper the same evening was arranged by the Montreal Citadel Young People's Corps. Brigadier Arthur Pitcher and the divisional headquarters staff participated throughout the weekend, during which there were more than 50 seekers and a good response to the appeal for candidates for officership.



Rangers of Rosemount (Montreal) prepare youth council kits.

IMPACT AND OUTREACH

Meetings in schools, a club and in the open-air, as well as radio and television, used by Territorial Evangelist in Saskatchewan.

GREAT impact was made upon the community when Captain William Clarke, Territorial Evangelist for Western Canada, conducted a nine-day campaign at Prince Albert, Sask. (Major and Mrs. Glen McEwan). The Captain made five tapes for a daily radio broadcast, participated in the "Sunday Visit" TV programme when he sang to his own organ accompaniment, answered questions concerning The Salvation Army on a radio programme, addressed children at four schools

and conducted two meetings in the open-air, attracting a large number of people. The Captain also spoke at two service clubs.

His programme at the Army hall included a large rally for children on Saturday morning and weeknight gatherings in which the ladies trio of the Nazarene Church, a group from the Evangelical Bible College, a combo group from Tisdale Corps, and duets by Captain and Mrs. Arthur Shadgett were featured. On Sunday night there was a rally held in the King George School arranged by the Free Methodist Church and featuring the Dominions Trio from Calgary.

YOUTH COUNCILS

(Continued from page 8)

was "The Answer is in the Word", which was effectly dealt with by Lieut.-Colonel Sharp. Bandsman Rick Oliver presented a paper in the first session which concluded with nineteen young people offering themselves for officership in The Salvation Army.

Robert and Connie Knighton, students at the University of Western Ontario, who are to work in the West Indies during the summer as members of the Youth Service Corps, addressed the young people in the afternoon session, regarding this avenue of service. Muriel Dennett (London, South) read a paper during the evening gathering and Captain Holbrook gave a Bible address. The Divisional Comander (Lieut.-Colonel S. G. Gennery) and the D.H.Q. staff also assisted throughout the weekend which included a number of extra-curricular activities.

New Brownie Pack

DURING the farewell meetings of Captain and Mrs. Paul Murray at Pembroke, Cub Tommy Bowes was presented with his Religion in Life badge and certificate. The recently inaugurated brownie pack paraded on Sunday morning. On the following weekend Cadet and Mrs. Reuben Janes were welcomed to the corps.

BOOTH'S BIRTHPLACE (Continued from page 2)

months he was unemployed. Fellow-feeling made him wondrous kind towards those who suffered as he had suffered. But at the same time he had gained a personal knowledge of the grace of God—first at work in his own life and then in its converting power upon those of his own age



Collingwood Presentations

Above: Mrs. Gail Synott presents Canadian flag to Captain and Mrs. Richard Park at Collingwood. Bandsman Richard McQuay is between them.

Right: Captain Park presents Mr. George Hackins, treasurer of the Red Shield Campaign in the Blue Mountain-Collingwood area for many years, with a plaque in recognizing his services.



Youth Air Views

DURING the Sunday afternoon gathering of the young people's annual weekend at Moose Jaw (Captain and Mrs. Kenneth Dalrymple), which was led by Lieutenant and Mrs. Raymond Gorrie, the Lieutenant presided over a discussion among the young people on many questions of religious life and service.

The celebration began with a Saturday evening musical programme when awards and certificates were presented to children of the Sunday school. A backslider was restored Sunday evening.

HOME TO VANCOUVER

A FORMER Commanding Officer, Brigadier Arthur Pitcher, returned to Vancouver Temple (Captain and Mrs. Bruce Robertson) to conduct the final weekend meetings in connection with the corps' "homecoming week".

Beginning on Tuesday evening, when former Army bandmen attended the band's weekly rehearsal and viewed films dealing with the band's history, activities continued next evening with a Bible fellowship night addressed by Major William Leslie and music provided by the Trinity Junior College Choir. Former members of the home league joined the present group on Thursday and heard music and

a missionary address. On the same evening the songsters held a reunion, with nearly a hundred singers joining in songs of praise. Brigadier Pitcher participated in an intense dialogue with the teens and twenties during the Friday night youth rally.

"An Evening at the Temple" was the title of Saturday evening's event. Several former corps officers were in the audience and heard the music which was popular at the time of their command. A former young people's band of a decade ago, and the Temple Bell Ringers joined the corps music sections in a programme for which Envoy Bob Middleton contributed an entertaining commentary. Added interest was provided during the week by a display of photographs and printed material reminiscent of the past.



Band Reservist and Mrs. James Foster of Vancouver Temple survey programme of weekend's meetings led by Brigadier Arthur Pitcher, who stands at rear between the corps officers, Captain and Mrs. Bruce Robertson. C.S.M. Wilf Smith is on the right.

Ghanaians Hear Chief

SEVENTY Ghanaian Christians, members of the local Universal Prayer Group, responded to the invitation of the Commanding Officer of the Chalk Farm Corps (London, England) to hear the message of the Chief of the Staff (Commissioner Erik Wickberg) when he led the Sunday meetings at the corps. The London Crusade Choir took part in the afternoon gathering when the Chief gave an enlightening survey of some of the Army's activities around the world.

GUIDES PARADE

CANDIDATE Sandra Foster was presented with her Guide Captain's warrant by Mrs. Captain Donald Ritson (Guide Commissioner) during the sixth corps anniversary celebrations at Arm-dale (Captain and Mrs. David Thorburne).

Sunday meetings were conducted by Captain Horace Roberts and guides and brownies paraded in the morning gathering. The weekend began with a programme of music under the chairmanship of a former Commanding Officer, Captain Jakob Meyerhoff.

UNITY AT LABRADOR

THE Divisional Officer for North-Eastern Newfoundland and Labrador (Brigadier Charles Hickman) paid his first visit to Labrador City (Captain and Mrs. J. E. Carew) when he led seventh anniversary meetings, followed by a week's campaign.

After the corps banquet on Monday the Brigadier gave an account of the Army's early days. Paster B. Hartwell (Glad Tidings Tabernacle) and the Rev. B. Walker (Christ Church, Wabush), with members of their congregations, attended the Wednesday evening meeting. Women from various local churches participated in the Friday night prayer meeting when Mrs. Captain Carew gave the message.

Singing to a modern beat was a feature of the Saturday youth rally with young people from the United Church and the Presbyterian Church participating. A teen film, "Are You Chicken?", was shown. There were excellent attendances in the final Sunday of the campaign. During his visit to the area, Brigadier Hickman visited the two local schools, where he addressed the children.

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

BURBACK, Fred. Born February 18, 1924 at Runnymede, Sask. German background. Married. Wife — Della Burback (nee Kreklewitz). 5'8", 140 lbs. Fair, wavy hair. Fair complexion. Scars on nose. Worked for the H.C. Lee Co., Vancouver, B.C., a paper mill in Pine Falls, Man., and as fruit picker in Penticton, B.C. Usually carries his mouth organ and talks often of hunting. Last heard of through other people, this in September, 1947. Mother to have serious operation, and is concerned about son. Inquirer, Mrs. Evelyn Kreklewitz, his sister. 68-148

DERHOUSEOFF, Peter W. Also known as **PETER W. MAHONIN.** Born Feb. 9, 1930 at Castlegar, B.C. Russian background. 5'8", 160 lbs. Brown eyes. Dark brown hair. Has not been seen nor heard from since February 9, 1956. Quiet. Generous. Non-smoker. Non-drinker. Very interested in Yoga. Worked as a truck-driver for the C.P.R. and in Feb. 1956 was at Grand Forks, B.C. Parents: William M. and Polly Derhouseoff. Sister, Mrs. Anne Barisoff, anxiously enquires. 68-147

FRIESE, Augusta (Gussie). Born at Brahesholm, pr. Odense, Denmark on Nov. 13, 1901. To Canada in 1927. Was an office worker and served in Canadian Air Force for about one year. Lived in Toronto. Left to visit in Denmark and also went to England. About three years ago phoned from Toronto to say she was on way to U.S.A., which may or may not have been the case. Sister, Johanne Friese, Denmark, enquires. 68-144

GRAY, Stanley William. Born June 18, 1928, Co. Louth, Eire. 6' tall. Noticeable mole on face. Left wife and three children when living in Sydney, N.S. Ultimately necessary they return to England. Has worked as an artificial limb maker in Winnipeg, Man. Worked for an aluminum company in Sydney, N.S. Wife most anxious to contact. Please contact us. No forwarding of address without consent. 67-509

HAGLUND, Kaarlo Fredrik. Born June 4, 1878. Parents: Gustaf and Maria Haglund. Married to Karolina Vilhelmina (nee: Grondahl). Daughters: Sigrid Josefina (1906) and Irja Irene (1908). Kaarlo to Canada (1910), followed by wife and daughters in 1911. Last heard from in 1920's. Anyone know of any of these people? Inquiry relates to estate. 67-173

LYNK, Mary Colleen (Tootsie). Lived in Toronto with husband (Daniel Lynk) and three sons (Martin, Wayne and Gerrard). Born July 19, 1939 in Sydney, N.S. Left home August 26, 1965 and whereabouts unknown. Only child of Albert and Mary Beausette. Father very ill and calling for his daughter. Mother most anxious to contact. If whereabouts known please give message. 68-161

MacLEAN, James Cameron (Curly). Born November 6, 1915 in N.B. 5'11", 180 lbs. Blue eyes. Brown hair. Slight roll to walk. Parents: Cameron MacLean (nee: Stewart). Last heard from in 1959 when at Elliot Lake, Ont. Mother very desirous to hear from and if possible see him. 68-117

PETERSEN, Olaf. Born Jan. 6, 1909, at Stadsbygd, Norway. Parents: Anna and Paul Petersen. Was at Cold Lake, Ontario in 1964 and was working on an airfield. More recent letters not reaching him. Could have gone to Prince George, B.C. area. Marital status unknown. His sister, Mrs. Klara Stubaelid, Norway, enquires. 68-133

RODRIGUES-RUSHTON, Ingrid Amelia (nee: Rushton). Born in Edmonton, Alberta, August 31, 1935. 5'8", 145 lbs. Blue eyes. Light brown hair. Has been travel agency guide, radio control operator, commercial writer, film editor. Worked for Lyons Tours Ltd. in England, for CKSO, Sudbury, Ont., and for CFCF, Montreal, Quebec. Could be with her parents, Richard and Ingrid Rushton. Their son, Ricardo, age 2½, is with his mother. The husband, and father, Carlos Rodriguez-Diaz enquires. Is most anxious to locate and discuss their future. 68-130

RUMBLE, Penny Jean. Born April 10, 1910 at London, Ont. Single. 5'2", 106 lbs. Brown eyes. Black hair. Fair. Small scar over left eye. Ears pierced. Last known address, Brampton, Ontario. Worked for A. & W. Root Beer. Grandmother anxious and inquires. Please contact us or Salvation Army officer where you are. 68-66

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RELIGION IN THE NEWS

● **LONDON**—Improved methods of using today's space age communications to speed the Christian message and prevent the creation of "churches of silence" were thrashed out at two Methodist-backed international conferences here. More than sixty church and secular communicators from North and South America, Europe, Africa and Asia were brought together by the conferences. The first, sponsored by the World Division of the Methodist Board of Missions, brought together for a week some twenty-five specialists in printed, electronic and audio-visual media who discussed their relation to the Church's worldwide communication efforts. These conferences were joined later by forty more for a second conference sponsored by the Office of Communication of the United Church of Christ and the Section of Communication of the Methodist Board of Missions. This conference also lasted a week, with participants including top decision-makers in church media. Participants included Roman Catholics and Anglicans as well as Methodists, Lutherans and other Protestants.

● **LAKEWOOD, N.J.** — A far-reaching programme to strengthen the religious and cultural life of Jewish people in Central and South America was announced by the Rabbinical Council of America, representing 1,000 Orthodox Rabbis in the U.S. and Canada. The programme was deemed essential because Jewish communities in Latin America were facing a "breakdown in religious life for lack of leadership". One of the major aspects of the programme will be the creation of a special Torah Task Force to send rabbis, teachers, and social

workers to Latin America, and the selection of young men from that area to undergo rabbinical and other training in the U.S. According to Rabbi Levovitz, "In a great number of communities with as many as 20 to 25,000 Jews, there were no rabbis, teachers, youth leaders or social workers."

● **NEW DELHI**—The legislature of the Indian state of Orissa has approved a law imposing penalties of up to a year in prison or \$1,000 fine for missionaries convicted of converting minors, women or untouchables. During the discussion of the bill in the state assembly some speakers charged that Christian missionaries were "exploiting hunger" in various parts of India to win converts.

● **TORONTO** — Personal involvement is the key to the Anglican Church of Canada's new approach to national and world outreach which it is hoped will revolutionize the man in the pew's response to the concept of total mission. Behind the strategy is the belief that a church-goer's interest is revitalized by participation in a project system through which his givings are channelled into clearly designated activities at home and abroad.

The new approach had its genesis in Anglican World Mission through which the Canadian Church has contributed in four years nearly \$2,500,000 over and above its regular budget, for urgent projects in churches of the world's developing countries. Under AWM not only dioceses, but in many cases parishes, developed close ties with their counterparts in many African and Asian lands.



Commissioner & Mrs. C. Wiseman

Toronto, Sat., April 20 (Annual Spring Festival of Music); Vancouver, Sat.-Sun., April 27-28 (Youth Councils); Ottawa, Sat. Sun., May 4-5; Boston, U.S.A., Sun., May 19

Mrs. Commissioner C. Wiseman

Kelowna, Tues., April 23; Nelson, Thurs., April 25

Colonel and Mrs. L. Russell

Toronto, Sat., April 20 (Annual Spring Festival of Music); Toronto Training College, Tues., April 23; London, Ont., Sat., May 4 (Missionary Conference); St. Thomas, Sun., May 5 (a.m.); Woodstock, Sun., May 5 (p.m.)

Colonel and Mrs. L. Pindred

Sudbury, Sat.-Sun., May 11-12
Colonel Frank Moulton: Elmwood, Winnipeg, Sat.-Sun., May 11-12

Lieut.-Colonel and Mrs. Eric Coward: Fenelon Falls, Sun., May 5

Lieut.-Colonel Morgan Flannigan: Port Arthur, Sun., May 12

Lieut.-Colonel and Mrs. Wilfred Hawkes: Belleville, Sun., April 21 a.m.; Kingston, Sun., April 21 p.m.; Trenton, Sun., April 28

Lieut.-Colonel Arthur Moulton: Bishop's Falls, Fri.-Mon., May 3-6

Lieut.-Colonel and Mrs. Wilfred Ratcliffe: North Burnaby, Sun., April 21

Brigadier Cyril Fisher: Rowntree, Sun., April 28

Mrs. Brigadier Cyril Fisher: Dunsmuir, Mon., April 29

Brigadier Kenneth Rawlins: Halifax Citadel, Sat.-Sun., May 4-5

Brigadier and Mrs. Kenneth Rawlins: Brock Ave., Sun., May 12

Brigadier and Mrs. James Sloan: Springhill, Sun., April 21; Saint Stephen, Sun., April 28

Colonel and Mrs. Cornelius Knaap (R): Brock Ave., Sun., May 5

TERRITORIAL EVANGELISTS—

Major and Mrs. George Clarke: Renfrew, Tues.-Sun., April 23-28; Gravenhurst, Fri., May 3; Kirkland Lake, Sun.-Sun., May 5-12

Captain William Clarke: Maple Creek, Sat.-Sun., April 20-21; Swift Current, Mon.-Sun., April 22-28; New Westminster, Fri.-Sun., May 10-19

OFFICIAL GAZETTE

TERRITORIAL HEADQUARTERS—
PROMOTED TO GLORY—
Mrs. Major Philip Woolfrey (R), (nee Mary Kate Pelly). Out of Harbor Grace Corps, Newfoundland, in 1903. From Toronto, Ont. on March 14, 1968

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MUSICAL notes

"SONGS OF PRAISE" FEATURED AT WINNIPEG

UNDER the caption "Songs of Praise", the Winnipeg Citadel Songster weekend (Songster Leader J. Simons) again lived up to the fine tradition that Salvationists of this keystone province have come to expect.

The opening item of the evening by the united brigades of St. James and Winnipeg Citadel was the lively number "On the Road of Happiness" (Vickery). Other united songs during the evening, led alternately by Songster Leader Simons and Captain Robert Allen, were Colonel B. Coles's marching song "Christ for All" and "There is a Green Hill" (Gounod).

The Special Efforts Secretary, Songster Estelle Davies, introduced the guests for the weekend—Songster Bette Shergold, B. Ed. (Music), mezzo-soprano and pianist from the Mount Pleasant Corps in Vancouver, and Captain John Gerrard who was the guest speaker for the Sunday and chairman for the festival on Saturday night.

Captain Gerrard, in a bright, happy and informative manner, introduced several numbers at a time and then allowed the expectant audience to really enjoy them. At the end of the evening the Captain read from the Scriptures and brought some helpful thoughts.

American Guests at Dovercourt

ON the occasion of their recent annual weekend, the Dovercourt Songster Brigade presented Captain and Mrs. Albert Avery of New York City, together with the Hamilton Temple Songsters (Songster Leader R. Merritt). Captain Avery, who is the flugel horn player and tenor soloist of the New York Staff Band, provided excellent leadership throughout the weekend. In his musical presentations the Captain was accompanied at the piano by Mrs. Avery.

The Saturday evening festival, under the chairmanship of Captain Roy Calvert, sparked off what was to be a weekend of much blessing and inspiration.

Captain Avery introduced himself by conducting the massed brigades in "God's Soldier". The visiting brigade contributed a fine selection of pieces which included, "Unto the Hills", "A Song of Praise" and a pleasing rendition of "Life in Thee" featuring the ladies voices. The Dovercourt brigade sang with abandon Major Norman Bearcroft's arrangement



Eleven hundred songsters and the music of the Amsterdam Staff Band were highlights of the first National Songster Festival, held in Amsterdam recently. Youth also featured prominently, as shown in this excellent composite photo.

The St. James brigade sang with feeling and clear enunciation the numbers "The Praising Heart" (Brand) and "Crown Him with Many Crowns".

The host songsters in their items revealed the good preparation that had preceeded this fine festival and were heard in the musical suite, "The Rock" (Piper), later presenting "Christ the Lord is Risen" (Rive).

The guest of honour thrilled the audience with her presentation of both vocal and pianoforte solos. Her vocal items included "My Heart Ever Faithful" (Bach), and "The King of Love

my Shepherd is". The intricate "Prelude in G Minor" by Rachmaninoff and the "Golliwogs Cakewalk" by Debussy were the contributed piano solos.

Other items during the evening of song and praise included an illuminated timbrel display by the timbrelists of St. James and the Citadel, accompanied by the band playing "Star Lake" (Ball), and a monologue by Songster J. Simons entitled "William Booth Enters Heaven". The original musical background music for this monologue was written and played by Songster Organist Loreli Black. The St. James Songster Women's Trio comprising Mrs. K. Bond, Songster Winnifred Deacon and Jo-Anne Brooker, sang "Jesus is My Light and Song" (Boon).

Others who participated included Captain and Mrs. D. Hollingworth and Captain E. Johnson.

Theme Maintained

"Come, Great Spirit, come" was the theme of the Sunday meetings and at both the holiness and salvation meeting, the songsters sang with deep anticipation this lovely song. "May we be challenged and encouraged this day to serve Thee better", prayed Captain G. Brown at the commencement of the day, "Our lives can produce rich harmony when Christ is the controlling influence", testified Songster Shergold during the holiness meeting. She also sang, "But you must open the Door".

During the meetings Songster Keith Simons prayed, Mrs. Captain Gerrard read the Scriptures and spoke briefly and Captain Gerrard told the children a story. Captain Eleanor Johnson participated during both the morning and evening gatherings.

In the morning the band presented the hymn tune arrangement "Armada" and at night played Major Dean Goffin's arrangement of "Neapolis".

Captain Gerrard carried out the theme of the day in his talks and spoke with great earnestness on the indwelling of the Holy Spirit. A vocal trio comprised of Songsters V. Simons, C. McFadyen and M. Mills sang "I've Anchored my Soul", the songsters contributing "Thy Word Abideth" and "Afar from Heaven".

Blessings Received

The salvation meeting was a bright, happy service of song, testimony and exhortations from God's word. Songster Shergold sang "This Love is Mine" and three songsters testified to the abiding presence of Christ in their lives.

Sharing the chairmanship of the "Afterglow" which followed were Captain and Mrs. Brown. The Citadel Songster, Timbrelles, with band accompaniment, presented "Youth Steps Out", the songster brigade contributed three numbers, and the band played the march "Neosa".

Songster Shergold was heard in three vocal numbers and two excellent pianoforte contributions.

In introducing Songster Shergold, Captain Brown said, "She sings with feeling, with a heart full of love for God, and best of all, her talents have been freely given back to Him".

In her words of thanks, Songster Mrs. Fred Merrett Jr., expressed the thought that the definite plans for a weekend of salvation and holiness had been amply fulfilled. Captain Gerrard was thanked for his earnest contributions from God's word and brought the day to a close with the benediction.

home page



HENRY James, the famous American novelist, once said, "There are few hours in life more agreeable than the hour dedicated to the ceremony known as afternoon tea". Fresh spring afternoons are perfect for tea parties, an idea that we borrowed from Europe. This delightful custom has been popular in North America from the turn of the century to the present day.

Formal teas for large groups or small gatherings are versatile parties—an excellent way to conclude a club meeting, honour a distinguished speaker, or introduce a new community figure. An informal tea for close friends or neighbours, for instance, after a busy shopping day, is a gracious gesture of hospitality. Tea parties say welcome with delicious dainty desserts and, of course, with steaming pots of fragrant tea.

As a hostess, you will need simple desserts that can be made ahead of time and then kept in the freezer until ready to serve. Almond Loaf is the perfect answer to this problem. You can serve the loaf as is or with a variety of spreads such as cream cheese, sweet whipped butter, jam or jelly. Here's how:

ALMOND LOAF

2 cups finely crushed graham crackers
 1/2 cup sifted flour
 1/3 cup brown sugar
 2 1/2 teaspoons baking powder
 1/4 teaspoon salt
 1/2 teaspoon grated lemon rind
 1 cup slivered blanched almonds
 2 tablespoons salad oil (not olive)
 2/3 cup milk
 1 teaspoon almond extract
 1 egg, beaten

With blender or with rolling pin, crush graham crackers into very fine crumbs. Blend well with flour, sugar, baking powder, salt, lemon rind and almonds. Add oil, milk, almond extract and beaten eggs all at once. Stir and beat until well blended. Turn mixture into oiled and waxed paper-lined 9" x 5" x 3" loaf pan. Bake in moderate oven (350 degrees F) for 45 minutes, or until edges shrink from pan. Cool on rack for 10 minutes; remove from pan and peel off paper. Cool thoroughly on rack before slicing. Yield: 6 to 8 servings.

A feather-light teatime dessert that will bring compliments from your guests is Golden Banana Chiffon Surprise. Finely crushed graham cracker crumbs lightly spiced with cinnamon combine with sugar and shortening to make a delicious rich crust. The fluffy banana chiffon mixture can be made from the original recipe or substituted with packaged banana pie filling. Here's how to make the pie with fresh bananas:

GOLDEN BANANA CHIFFON SURPRISE

CRUST:
 2 cups finely crushed graham crackers
 1 teaspoon cinnamon
 3 tablespoons sugar
 6 tablespoons melted shortening

FILLING:
 1 envelope unflavoured gelatin
 1 tablespoon cold water
 3/4 cup milk
 2 eggs, separated
 6 tablespoons sugar
 1/2 teaspoon lemon extract
 2 medium-sized ripe bananas
 1 cup heavy cream, whipped until stiff

Put "SPRING" into Teatime Planning

Crust: With blender or with rolling pin, crush crackers into fine crumbs and combine well with cinnamon and 3 tablespoons sugar. Stir in melted shortening and mix thoroughly. Press mixture into bottom and sides of 9-inch pie plate. Chill.

Filling: Soften gelatin in cold water. Scald milk in top of double boiler. Beat egg yolks lightly; stir in 4 tablespoons sugar and scalded milk. Return mixture to top of double boiler; cook over hot water, stirring constantly until mixture thickens. Remove from heat, add gelatin and stir until dissolved; add lemon extract and cool thoroughly.

While mixture is cooling, mash or sieve bananas. Fold mashed bananas and whipped cream into cooled mixture. Beat egg whites until they hold soft peaks, gradually add remaining 2 tablespoons

sugar, and continue beating until peaks form. Fold into banana mixture and pile into chilled crumb shell. Refrigerate until firm. Garnish with sliced bananas or shaved unsweetened chocolate.

Clean Windows

By MARY HAMLETT GOODMAN

I WASHED my window panes today
 And made them clean and bright.
 With filmy smudges wiped away,
 They sparkle in the light.

My life, just like a window pane,
 Needs frequent cleaning, too.
 Dear Master, purge me from each stain,
 And let Your light shine through.

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MAGAZINE features

This Article Shows How You Can Have

Fun with Colour

If you are average, you can distinguish at least 340,000 different colours. Some scientists place the figure much higher. But colour perception, or our ability to recognize colours, is influenced by many factors.

With a pair of scissors and a few pieces of coloured construction paper, you can graphically demonstrate to yourself and your friends several phenomena which influence our colour perception and which you may never have noticed before. These phenomena will amaze you and, demonstrated to your friends, will amaze them and have them hailing you as a Houdini of the colour spectrum.

To understand why these phenomena take place, a few words of explanation are necessary about colour theory. To begin with, light from the sun, or your reading lamp, is basically white. It's white because it contains the three basic and primary colours of light—red, green and blue. Mix these colours in any combination of two and you will get either yellow, cyan (blue-green) or magenta (purple). That is, red and green produce yellow; green and blue produce cyan and blue and red produce magenta. These are secondary colours. Mix all the primaries together and you will get white or a dirty grey depending upon the brightness of the primaries used.

To demonstrate this theory let's try a few experiments. First, take a piece of yellow paper and hold it in a beam of red light. A red light bulb will do or a flashlight covered with red cellophane.) The paper appears

red. Naturally, you say. Now place it in a beam of green light and it appears green. But now place it in a beam of blue light and it appears black, not blue. Let's see, if it appeared green in a green light and red in a red light, why not blue in the blue light?

Here's the reason. Remember, yellow is the combination of red and green light. A piece of yellow paper has chemicals which absorb blue light. When we place it in a green light only, there is only green light to be reflected. In the red light there is only red light to be reflected. However, when the paper is placed in the blue light and since the paper absorbs blue light, it reflects no light and appears black.

This is one of the reasons why, when choosing a coloured paint for a wall, for example, you must be certain you are viewing the sample of paint in white light, so that all the colours that the sample is capable of reflecting will be seen.

In other words, a good viewing light would be daylight on a sunny day. Incandescent light tends to be a little reddish; some fluorescent light tends to be a little bluish and light from open shade tends to be very bluish.

At least we should be certain to judge the sample of paint in that light by which the room will be illuminated most of the time. If the room, for example, is to be illuminated by fluorescent light, judge the sample by fluorescent light. A light green wall may appear quite different in fluorescent light as compared to incandescent light.



Choosing paint colours for a wall should be done in a good viewing light.

Now, here's another experiment. Cut out a green circle and place it on a black piece of paper. Stare at it for about thirty seconds. Now, transfer your gaze to a white piece of paper. What's the colour? It should be magenta. Why does this happen? Here are the mechanics.

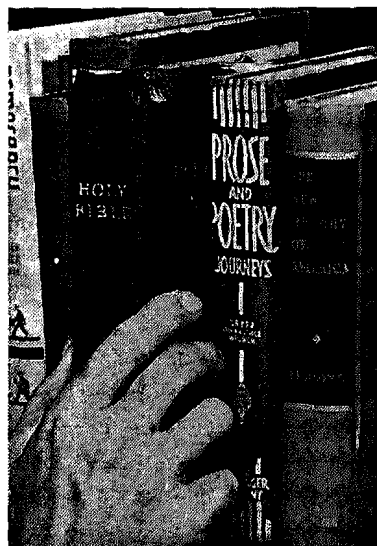
Theoretically, inside the retina of your eye are three sets of responders, each set sensitive to each of one of the three primary colours—red, green and blue. With prolonged staring at the green, the green responders become fatigued so that when you transferred your eye to the white paper, which is reflecting all three colours, only the red and blue receptors were working efficiently. Therefore, you saw magenta, the combination of red and blue. Simple, isn't it? This phenomenon

is called successive colour contrast. This is theory, but all evidence available seems to support it.

A related phenomenon can be demonstrated by cutting out four figures (triangles will do) from light blue paper, all of equal size and shape. Place each triangle on each of squares of white, black, chartreuse and lavender paper of equal size. You know that the four blue triangles are the same but they certainly don't appear to be. This is called simultaneous colour contrast. If seen isolated from their backgrounds, the triangles would appear the same, as indeed they are. This effect takes place because the same effect demonstrated in the previous experiments now occurs simultaneously instead of successively.

This effect has practical considerations. If, for example, you were to use aqua coloured paint as a trim in a yellow bathroom, the overall preponderance of the yellow light would fatigue the red and green receptors of your eye. Since aqua paint would be reflecting both green and blue light, and since the green receptors are tired, the aqua paint would probably appear to be blue, not aqua.

All these experiments, however, indicate that in problems of design, be it drawing or interior decorating, these effects must be taken into consideration in judging colour schemes. There are so many colours, so many factors which affect our perception of colours.



Hello, God! Would You help me?

IN *Hello, God* by Eloy Marie Blose, the author offers the key to the secret of radiant living. Mrs. Blose believes that through God we learn to live and carry on, despite discouragement, and in this intimate spiritual autobiography she traces her own faltering steps to His side.

The search for God often begins at the point of need, and throughout her life Mrs. Blose has sought for satisfactory answers to the many perplexities that crossed her path. In a lifetime dedicated to social work she

has discovered that God never fails those who turn to Him in sincerity. Their words could be the simple prayer she herself uttered as a small child suffering from severe burns when she prayed, "Hello, God. Would You help me?"

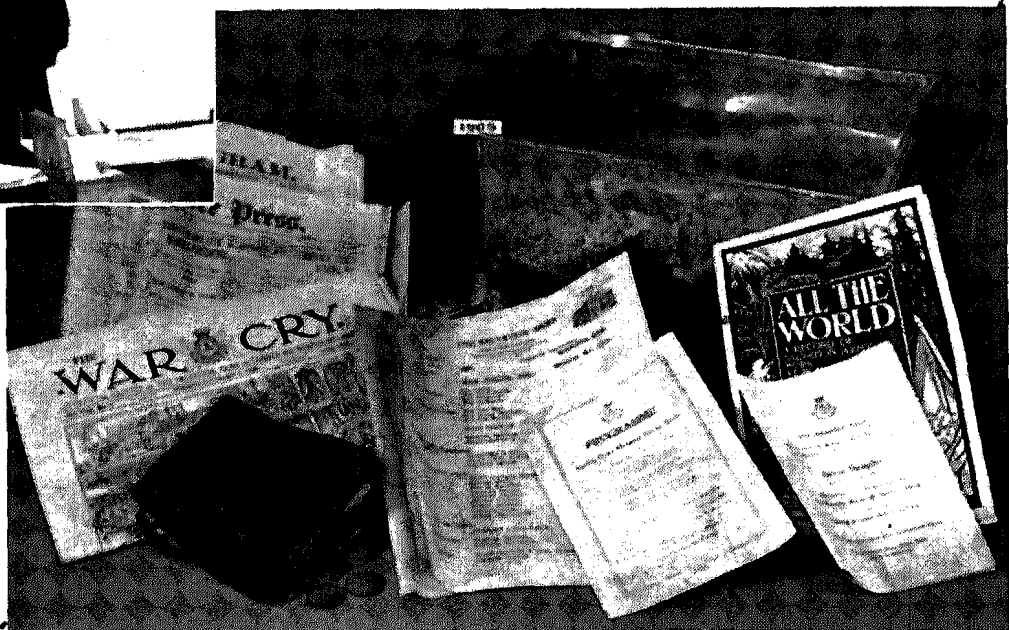
Shining simplicity and deep conviction combine to make the reading of this book a most worthwhile and profitable experience. Obtainable through the Trade Department, 259 Victoria St., Toronto 2, Ont.

ARMY accent



When two wings of the Grace Hospital (Winnipeg Division) were pulled down in preparation for new extensions some interesting relics were uncarthed behind a cornerstone. Some of these are shown on the right with the box in which they were buried in 1909. They include Salvation Army periodicals and local newspapers of the first week of November in that year, together with programmes of the stone-laying ceremony. Above: Members of the board of management examine the contents. They are (left to right): Captain Harold Thornhill, Dr. H. Bowles, Mr. S. H. O. Johnson, Brigadier J. B. Meakings, Lieut.-Colonel Muriel Everett, Major Wm. Hosty, Dr. N. McCreath and Captain Eleanor Johnson.

History Revealed at Winnipeg



Postbag

Temperance

THANK you for your two front-page stories regarding alcoholics (March 16th). Thank God, the saving grace of the Lord Jesus Christ brought a happy sequel to both.

Through a Christian mother's influence I joined the Band of Hope in a little village in England, at the age of nine or ten, signing a pledge of total abstinence which, through the saving power of the Lord Jesus, I have been able to keep, never taking a first drink of liquor. But I have noted Satan's soul-destroying power with the use of alcohol as a beverage.

A Minister of Highways in British Columbia said that faulty cars are not the cause of so many tragedies on the roads, but muddled, drinking drivers. The Skid Row rescue work of The Salvation Army is splendid, now supported by Vancouver City Council and others. Major William Leslie's dedicated work in building up the rehabilitation centre for alcoholics at Miracle Valley, Mission, B.C., is wholly in answer to prayer.

But I still believe in the "old-time religion" of gathering the youngsters together for temperance education, and encouraging them to sign a pledge of total abstinence.

Annie Smith

White Rock, B.C.

A Book about the Joystings

THE Joystings can't go on forever, nor should they. Paradoxically they are only truly traditional while they are contemporary. They will have their day and cease to be—but not too soon, their thousands of fans will hope. If their names are ever enshrined in Salvation Army history it will be because they gave a tremendous fillip to evangelism by harnessing a popular trend, as Charles Fry did with brass bands in the 1880s.

Because of the transitory nature of today's trends it is as well that the intriguing story of their origin and, by the grace of God, their amazing success, should be put on record while they are still in great demand. Commissioner A. J. Gilliard has given a racy account of this in *Joy and the Joystings*.

Canadian Salvationists will be interested to note the part played by their own territorial leaders, Commissioner and Mrs. C. D. Wiseman, in the launching of this group. At his first press interview after being elected, in October, 1963, General Frederick Coutts replied to a question about the use of coffee bar music thus: "Why not? That's our tradition—we employ the language and the music of the people."

So the news media scouts began to enquire where these Salvationist guitarists could be found. The guilty truth was that the fiddles, banjos, saxophones, clarinets and the many other kinds of instruments had largely disappeared in an unnecessary conformity to brass bands. The Army's information services in

England did not know where to find a combo group, but hopefully directed the newsmen to the International Training College, where Commissioner Wiseman was at that time the Principal.

The resourceful Commissioner got the guitars going. When the guitarists appeared on TV their enthusiasm and infectious gaiety made up for their lack of musical efficiency and experience, and for nearly four years the Joystings have been in tremendous demand.

Mrs. Wiseman's contribution was an idea for the song that put the Joystings' first record high up in the charts. The leader of the group, Captain Joy Webb, noted the phrase "It's an open secret" used in an address given by Mrs. Wiseman* and it provided her with the theme she wanted for her new song.

The introduction of brass bands was at first violently opposed by many Christians, both inside and outside of the Army, who were conservative in their tastes. The Joystings have not yet outlived

* Based on a paraphrase of Philipians 4:4-9.

similar reactions. Those who (to quote the author) "have dipped their pens in vinegar" to express their resentment to the General, or to Captain Webb or to the editor of *The War Cry* about the Joystings' ways, and those who would have liked to, really ought to read Commissioner Gilliard's book.

If it does not convince them that visiting nightclubs and dance halls with the gospel, and witnessing backstage to actors, circus performers and TV technicians, is taking the message of salvation to those who badly need it, and is going where God wants His witnesses to be, then the critics need to say their prayers and read the book again. Of course, if they already thank the Lord for the Joystings, they will buy it anyway.

Joy and the Joystings, by A. J. Gilliard. Price \$1.00, from G. R. Welch Co. Ltd., 222 Evans Avenue, Toronto 18.

Hamilton Crusade

MORE than two hundred voices have been enlisted to form the crusade chorus in connection with campaign meetings being led by Major Jim Henry of the U.S.A. in the city of Hamilton for which seven local corps are uniting. Special classes have been held attended by up to seventy-five committed workers. Arrangements are in hand to prepare for congregations close to the one thousand mark. Some of the gatherings will be in the Scott Park Memorial Auditorium.

The crusade runs from April 19th to April 28th.

INTERNATIONAL Survey

ONE of the most interesting features of the present work of The Salvation Army in Italy is the flourishing work in village corps, particularly in Southern Italy; and quite a large proportion of the younger officers in the country belong to families from these rural centres. Another interesting point is that three of these corps — Ariano Irpino, Atena Luciana and Faeto—were each founded through the conversion in America of Italian immigrants.

Luigi Cuzzone returned from America more than forty years ago with a fortune and a faith—not only a handsome sum of money to his credit but a rich experience of God's saving power. He determined to devote his money to the conversion of the people in his native Ariano Irpino and the surrounding district.

Much enthusiasm

But in spite of his enthusiasm such was the opposition and obstruction he received that at length he realized he would have to return to America to make more money to replenish his funds. He prayed earnestly that he might win at least one soul before his departure. The prayer was answered and that soul was Giovanni Riccio.

Cuzzone departed a happy man and when he was able he sent money toward the purchase of a hall and officers' quarters which he was certain would be needed some day. At last a nice little corps was established. This has suffered the vicissitudes of political upheaval as have the other

corps in Italy, but at present it is one of the healthiest corps in the country and has several outposts.

Francesco Gaimari was won for God through an open-air

A true tale about three Italian Converts

meeting in the U.S.A. He became a Salvationist and learned to read in order to take up the study of the Bible. When he returned to Atena Luciana, in Southern Italy, he took every opportunity to speak about the Saviour he had found. He read the Bible to his friends and neighbours and when he visited the sick he spoke to them also of spiritual needs.

Interest was aroused and Gaimari asked headquarters in Rome to send an officer to open a corps. At first the only assistance that could be given was an occasional visit from officers and sergeants from the corps at Naples, but in 1935 the corps was officially opened.

When, after the war, the work in Italy was resurrected, Atena

was reopened and activities were given a new impetus. The work spread out to Brienza and Pietragalla which are both now independent corps dating from 1953 and 1950 respectively.

The seed had already been sown in Pietragalla through the efforts of Antonio Travascio who was converted in a prison-of-war camp in North Africa. Travascio came under the influence of a fellow-prisoner named Lopardo, who is now an officer in Italy. Lopardo pointed him to the Saviour in a prayer meeting he held in a tent.

The two men were eventually repatriated, Travascio to Pietragalla and Lopardo to Brienza. The former fought a lone battle for many years, encouraged by his visits to his comrade in Brienza. It was ten years before he gained his first convert, but immediately thereafter the fires of revival burned brightly.

Important Visits

The officer from Brienza paid a monthly visit and so great was the press of people who crowded into the Travascios' farmhouse kitchen that sometimes there was fear that the floor would collapse. In the intervening days, and until a corps was officially established, Travascio led the meetings. He only knew one tune, so the congregation managed to sing all their songs to this one! Many wonderful conversions took place at this time and the corps still flourishes. Travascio is justly proud of his officer-daughter, Marie.

The third immigrant who was converted in America and who returned to being the gospel to his home district was Vito Mastri. Back in Faeto, an isolated village of 2,000 inhabitants on a hill-top some twenty miles from Ariano Irpino, his testimony won many other souls for God. Among the first was Michele Figliola who was the Corps Sergeant-Major until his death. The Mastri and Figliola families are well represented today among Italy's Salvation Army officers.

The corps was opened in 1909 and has made great impact upon the locality. Many years ago Lieut.-Colonel Marie Petitpierre, now living in retirement in Switzerland, ran the only school in the village during her nine-year command of the corps. The present priest was one of her pupils.



What do Sweden and East Africa have in common? The Salvation Army, of course! LEFT: Salvation Army officers in Uppsala present the gospel in restaurants and canteens of the town several times a week during the lunch hour. BELOW: Salvationists distribute milk to the needy at Kalin Nursery School, Turkana, East Africa.



LEONARD GOES EAST

A Serial Story by Lieut.-Colonel ALBERT KENYON

Chapter Twenty-One: IN PERILS OFT

THE STORY SO FAR

Leonard and Maggie Woodward undertake missionary service in the Far East.

After some language studies their first appointment takes them into the island of Celebes. Appointed to pioneer the Army's work among the head-hunting Toradjas, they settle in the village of Kantewoe.

After a number of years they record their first converts. They commence Army work in another East Indian Island, later returning to Celebes.

World War II breaks out and eventually the islands are invaded. The Woodwards are captured and placed in a series of internment camps. With little news of one another they suffer much hardship.

NOW READ ON

ONE day, when ordered to join a grass-cutting party detailed for work outside the internment camp, Leonard felt inspired to make the best of a shirt which had a couple of Army "S's" sewn upon the collar. He thought that there was a possibility that a passer-by might notice this unusual touch in his appearance, realize that he was a Salvationist, and so make contact with the German woman officer who was supervising the Army's work in that area.

As the internees were busy along the roadside two young girls riding bicycles passed the working party and caught sight of the initials on Leonard's shirt. Their eyes seemed to light up and they wheeled round to take another look at him before riding off in the direction of the town.

Sharing

As he had hoped, the woman officer (unmolested because of her German nationality) received word of his presence and started to send to him — and later to Maggie — many things which met their most urgent needs. The possibility of being able in some measure to return the hospitality he had enjoyed at the hands of his fellows was very welcome to Leonard. The sharing of titbits and delicacies was a fine feature of the camp life — the internees had all things in common and the arrival of a parcel was the signal for a get-together. These little gatherings did much to brighten their lives which were becoming increasingly difficult,

for the peril of air raids was now added to the discomforts of rapidly deteriorating conditions within the camp.

Alarms became an almost nightly occurrence and blasts from the warning siren caused him to take refuge in the pill-box shelter he was ordered to share with several others. Frequently he was cooped up within its walls with five elderly men from ten-thirty at night until the early hours of the morning. On one occasion, in October, 1944, as he was within the shelter, six high explosive bombs dropped inside the camp area, destroying the building used as a church, damaging several blocks and killing a number of internees. The pill-box was shaken as if by an earthquake; Leonard's hat was blown off his head along with his eyeglasses. For some moments it seemed as if the shelter itself would collapse.

Comforting

"I expected a text in Scripture to come into my mind; instead there came John Newton's verse," said Leonard recalling the experience. "I found comfort in the words:

*His love in time past forbids
me to think
He'll leave me at last in trouble
to sink;
Each sweet Ebenezer I have in
review
Confirms His good pleasure to
help me quite through."*

As he crawled through the dust and rubble which lay about the entrance to the shelter he saw that the Japanese canteen next to the pill-box had been utterly destroyed. In his cell, books were scattered about, the ceiling was down, his fountain pen was ruined, and stones, mortar and dust covered the bed. The camp buildings were so badly smashed that orders were given for those who were able to pack to be ready to leave for an unknown destination on the morrow.

At dawn all were assembled and over five hundred men began to trek along the Macassar road carrying their possessions with them. The remainder — a hundred of the older men (Leonard among them) and the sick — were later transported at break-neck speed to a new camp of bamboo huts, but without sanitation, located in a small

valley. Before very long the list of dysentery cases had risen to over a hundred. Leonard's mate in the work section fell ill, which meant that he had to do the tasks of two. Leonard himself was now weaker, and on several occasions had to confess in the pages of his diary that he was "very tired". His head often ached and his arm was swollen and painful because of inoculations. He was saddened as first one and then another of his friends passed away. Funerals were now a daily occurrence.

Questioning

His own condition was forgotten when some hundreds of pairs of shorts were delivered from Kampili, the women's camp. "M" had made a pair for him but they were obviously unfinished. Immediately he wondered if this was because she had fallen sick. The fact that there was no way of answering the question did not improve the situation. He could only look across the jungle and wonder.

In that camp site there was

little cover or provision for shelter during air raids; the men had to scramble into the bush or up the hillside as best they could. Leonard — now in his sixty-third year — was often weary and scarcely able to carry out his task of carrying and distributing water for hours at a time. One night his sleep was disturbed by the raid alarm and hurriedly he put on his boots and rushed out without either fastening them or waiting to get his glasses. Clambering up the hillside, slivers of moonlight piercing the overhanging trees the only light in the darkness, he slipped, lost his foothold and his balance. Falling backward, his head struck a stone and for a few moments he was too dazed to move.

Major Snaith ran back to help, though unaware that it was Leonard who had fallen. In a few minutes they were both sheltering from the inferno let loose around them. Leonard's head was badly cut and bleeding, but the diary records that after the raid he "went back to bed and slept well".

(To be continued)

Preparing to leave for an unknown destination

